N°12

A

SERMON

Preach'd in the

CATHEDRAL-CHURCH

AT

CANTERBURY,

On *Thurſday, Sept.*13.1733.

AT THE

Anniverſary Meeting of the Gentlemen educated at the Kings-School there.

By THO. RANDOLPH, B. D. Fellow of C. C. C. *Oxon.*

Publiſh'd at the Requeſt of the Gentlemen there preſent.

OXFORD,

Printed at the THEATRE for *Mary Fletcher* in the High-Street, *Oxon*; and Sold by Mr King in *Weſtminſter* Hall, Mr *Rivington* in St *Paul's* Church-Yard, Mr *Thurlburn* in *Cambridge*, and by the Bookſellers in *Canterbury*.

Imprimatur,

GUIL. HOLMES

Vice-Can. *OXON.*

Dec. 18. 1733.

2 KINGS Chap. IV.
Part of the †38th Verſe.

And Eliſha came again to Gilgal ---- and the Sons of the Prophets were ſitting before him.

IF we look into Hiſtory, we ſhall find that all civiliz'd Nations have made publick proviſion, and eſtabliſh'd Publick Seminaries for the Education of ſuch as were to be employ'd in Offices, either Civil, or Sacred. The Jews, though they enjoy'd the advantages of immediate Inſpiration, yet had their Schools of the Prophets, (appointed, as is moſt probable, by the ſpecial direction of God himſelf) where the Youth were inſtructed in the Principles of Religion, and, by

a virtuous and liberal Education, both qualified to diſcharge the ordinary Functions of the Miniſtry, and alſo better diſpos'd to receive the extraordinary Gifts of Prophecy and Miracles. *The Sons of the Prophets* here mention'd are ſuch perſons as receiv'd their Education in theſe Publick Schools: they are ſaid to be *ſitting before Eliſha*, that is, they were receiving inſtructions from him: it being uſual for Diſciples to ſit below at their Maſter's Feet, while they attended his Lectures. In alluſion to this cuſtom the Prophets, on occaſion of *Elijah*'s approaching *Tranſlation*, thus expreſs themſelves to *Eliſha* (*a*) ---- *Knoweſt thou that the Lord will take away thy Maſter from thy Head to day*? And for the ſame reaſon (*b*) St *Paul* is ſaid to have been *brought up at the Feet of Gamaliel.*

The firſt mention we have of theſe Societies of Prophets is (*c*) 1 Sam. X. *Saul*, after having been anointed by *Samuel*, when on his return *he came to the Hill of God*, is ſaid *to meet a Company of Prophets coming down from the High Place with a Pſaltery*, and other Muſical Inſtruments, *before them.* And again (*d*) Chap. XIX. v. 20. we read of another *Company of Prophets at Naioth in Ramah propheſying with Samuel, who ſtood as appointed over them.* In the Second Book of *Kings* we have frequent mention of *the Sons of the Prophets*; we read of their Schools (*e*) *at Bethel*, (*f*) *at Jericho*, and (*g*) *at Gilgal*; we find them pro-

(*a*) 2 Kings II. 3. (*b*) Acts XXII. 3. (*c*) 1 Sam. X. 5, 10. (*d*) 1 Sam. XIX. 20. (*e*) 2 Kings II. 3. (*f*) II. 5. (*g*) IV. 38.

pheſying

pheſying of the *Tranſlation* of *Elijah*; we find (*a*) *Eliſha* going from Place to Place, viſiting theſe Schools, and (*b*) reading Lectures of inſtruction there; we (*b*) read of their eating together in publick, (*c*) of their asking *Eliſha*'s leave to enlarge their Buildings, and afterwards providing themſelves with Materials for that purpoſe. (*d*) From theſe ſhort and ſcatter'd accounts of theſe Schools, or Colleges, of the Prophets thus much may, I think, be collected, that they were Places of Publick Education; that the moſt eminent among the Prophets preſided over them, and inſtructed the Youth there, who were from thence call'd *the Sons*, or *Diſciples* of the Prophets; that theſe *Sons* of the Prophets were there educated in the ſtudy of true Religion and uſeful Learning, and employ'd in compoſing Hymns, ſinging forth the praiſes of God, and other religious exerciſes; that they liv'd together in Societies, eat in common, had places ſet apart for their habitation, liv'd under Authority, and were ſubject to ſtated Rules of Government.

This Inſtitution of theſe Schools among the ancient Jews naturally ſuggeſts theſe three things to our conſideration.

I. Firſt, the advantages of Education in general.

(*a*) 2 Kings II. 23, 25. (*b*) IV. 38. (*c*) VI. 1, &c. (*d*) For a fuller account of theſe Schools of the Prophets, ſee *Wiſii Miſcellanea Sacra Lib.* 1. *Cap.* 10. *Wheatly's Schools of the Prophets, Bp Patrick* and other Commentators on the places here cited.

II. Secondly, the uſefulneſs of Publick Education.

III. Thirdly, the neceſſity of a learned Education for thoſe in particular, who are to be employ'd in the work of the Miniſtry.

I. As to the Firſt of theſe, we read in Scripture that (*a*) *Man is born like a Wild Aſſes Colt.* We come into the World the moſt helpleſs of all Creatures, and are indebted to the kind aſſiſtance of others for all our attainments. We are born indeed with Natural Faculties capable of great and noble improvements: but theſe Faculties without culture would lie dormant and uſeleſs. We bring into the World little more than a capacity of being taught. Various indeed are Men's capacities; very different are the improvements they make, when inſtructed: but without inſtruction very few, if any, would be capable of making any progreſs in Knowledge. Ignorance and Errour would overſpread the whole World: *Darkneſs would cover the Earth, and groſs Darkneſs the People.* For this reaſon, as well as others, Education has been often compar'd to the poliſhing of precious Stones: they all lie alike undiſtinguiſh'd in the native Rock; but, when embelliſh'd by the Hand of the Poliſher, they ſhine forth with great variety of Luſtres. The great difference obſervable among Mankind ſeems not to be ſo much owing to

(*a*) Job XI. 12.

the

the difference of their Natural Parts, as to the different manner of their Education. Though one Man may very much excell another in the Gifts of Nature, yet the difference between one Nation and another, the improvements of one Age above another muſt be wholly owing to Education. I doubt not but that there are Men born with as good Natural Underſtanding in the times of the groſſeſt Ignorance, as in the moſt enlighten'd Ages; amongſt the moſt barbarous and ſavage Nations, as amongſt the moſt polite and civiliz'd. When therefore we ſurvey the deplorable ignorance of dark Ages; when with wonder we conſider the amazing ſtupidity and brutal ſavageneſs of ſome of our Species, and with pleaſure reflect on our own ſuperiour improvements, then let us gratefully acknowledge the advantages of Learning, and with humble thankfulneſs give glory to God for the ineſtimable Bleſſing of a liberal Education.

To proceed; We ſtudy not only for ornament, but uſe: we receive inſtruction not only in Speculative, but alſo in Practical Truths. The Knowledge of Religious Doctrines is not born with us: and our judgment in thoſe points, which concern our eternal welfare, depends in great meaſure on the firſt impreſſions we receive. Great care therefore ſhould be us'd, that we take not a falſe byaſs at our firſt ſetting out: and the frequent complaints of the prejudices of a wrong Education ſhould teach us the neceſſity of a right one. 'Tis true indeed that God will wink at unavoidable ignorance: and we have

good

good reaſon to hope that he will make all juſt allowance for ſuch miſtakes and prejudices, as are owing to infirmity. But then it muſt be conſider'd that all the Truths of Religion are Practical Truths; that every Doctrine of the Goſpel furniſhes us with new means and motives to Virtue. The more therefore we know, the more likely we are to practiſe what we know: the greater that Light is, which is ſet before us, the more eaſy it is to follow its guidance. Although therefore we ſhould ſuppoſe that all thoſe, who follow the Light that is given them, (however imperfect) will be equally accepted with God, yet, even on this ſuppoſition, a religious Education will be as uſeful and as neceſſary, as a Guide is to the Wanderer, or a Light to the benighted Traveller.

But ſtill farther; Not only our Underſtanding, but our Will, and all our Faculties are rectified, and improv'd by a good Education. Morality is an Art, and a very difficult one. We are born with a great variety of Paſſions and Appetites: theſe, without early care and culture, are apt to engroſs the whole Man, to enſlave our Reaſon, and betray us into numberleſs Follies and Vices. Our Paſſions therefore muſt be reſtrain'd, before they are grown too headſtrong; and the Seeds of Vice pluck'd up, before they have taken too deep root in our Hearts. We muſt be in our tender Years form'd to the practice of Virtue; inur'd to the Yoke of Chriſt; and ſeaſon'd betimes with a ſenſe of Duty, and love of Religion. The Education

of

of Youth is a task, that will try the skill of the moſt prudent, and employ the care and application of the moſt vigilant. *Precept muſt be* given *upon Precept, and Line upon Line.* Frequent inſtructions, and repeated admonitions will be found neceſſary to keep them ſteady in the purſuit of Virtue and Happineſs; to fortifie them againſt the temptations, that on every ſide ſurround them; and preſerve them from the ſpreading infection of Vice and Irreligion. He who has the charge of Youth muſt be always on his guard, and watch over his Flock with continual care. Authority muſt come in to the aid of Reaſon; our Duty muſt be enforc'd, as well as taught; and Diſcipline will be found neceſſary, as well as Inſtruction. The neceſſity of Education is too plainly ſeen in the behaviour of thoſe, who have the unhappineſs to want it. There are too many among us, who are become a burthen, and a plague, to their Friends, and to themſelves, through the fooliſh indulgence, or inhuman negligence of their Parents. If we read the accounts, which Travellers and Hiſtorians give us of unciviliz'd Nations, we ſhall generally find them wicked in proportion to their ignorance. Savage Cruelty, brutal Luſts, abominable Idolatries, and extravagant Exceſſes are practis'd without reſtraint, or ſhame. Happy therefore are we, who live under *the Light of the glorious Goſpel of Chriſt*, and enjoy the privileges of a learned, virtuous, and religious Education.

II.

II. How theſe advantages may moſt effectually be obtain'd will appear, if we conſider, Secondly the uſefulneſs of Publick Education.

(a) Several wiſe Governments have thought it not proper to truſt a thing of ſo publick concernment, as the Education of Youth, to the care of ill-judging, or over-tender Parents. They have therefore taken them from home, and plac'd them in Publick Schools: where they might receive early impreſſions of Virtue, and be betimes initiated in all uſeful and valuable accompliſhments. Nor was there ever any civiliz'd Nation, whoſe Governours (though they have not compell'd Men to educate their Children in a publick manner) have not by their munificence founded and endow'd, and by their authority ſupported and encourag'd Publick Places of Education.

All human eſtabliſhments indeed are attended with ſome inconveniences: and conſequently he, who ſets himſelf to write againſt what is eſtabliſh'd, will never want plauſible matter of complaint. Some, who have wrote Treatiſes of Education, ſeem to take a particular pleaſure in decrying the common methods of inſtruction with deſign the better to recommend ſome new Plan of their own. They repreſent our Schools and Univerſities, as ſubject to defects, and our Maſters and Tutours, as Men of Paſſions and Infirmities. And ſo far they are right: but

(a) Vid. Xenophontis Κυρ. Παιδ. Lib. 1. Plutarchum in Vit. Lycurgi.

the

then here lies their miſtake. They all along ſuppoſe other methods to be liable to no inconvenience, and Parents, and private Tutours, capable of neither Folly, nor Vice. Thus by ſetting forth only the bright ſide of their own Scheme, and expoſing and aggravating the inconveniences of the eſtabliſh'd methods of Education, they deceive unwary Readers, who are fond of novelty, and can more eaſily ſee ſuch imperfections, as experience has diſcover'd, than they can foreſee thoſe evils, with which a new Scheme will be attended.

Let us not therefore amuſe our ſelves with imaginary Ideas of perfection not to be attain'd: but let us conſider things, as they really are in Fact. And here at firſt view we diſcover a conſiderable advantage on the ſide of Publick Education. There is wanting in a private Family that great ſpur to Induſtry, Emulation, a ſtrong Principle at all times, but more eſpecially in our tender Years. (*a*) To ſee diligence encourag'd in others, examples of ingenuity and induſtry before us, our equals contending with us, and our inferiours puſhing forwards towards us, this rowzes our invention, quickens our application, and makes us outdo our ſelves, while we ſtrive to excell others. (*b*) Be-

(*a*) Audiet multa quotidie probari, multa corrigi: prodetit alicujus objurgata deſidia; proderit laudata induſtria; excitabitur laude æmulatio: turpe ducet cedere pari, pulchrum ſuperaſſe majores Quintil. Inſtitut. Orat. Lib. 1. Cap. 2. (*b*) Sed, ſicut firmiores in literis profectus alit æmulatio, ita incipientibus atque adhuc teneris Condiſcipulorum, quam Præceptoris, jucundior, hoc ipſo quod facilior, imitatio. ib.

ſides no ſmall advantage ariſes from converſing with our companions in the ſame Studies: we help and improve one another; we enjoy the benefit of others Labours, as well as our own; and often profit as much by our Fellow-Scholars, as we do by our Maſter. We cannot therefore expect the ſame improvements at home, where 'tis impoſſible to have either the ſame means, or the ſame motives to proficiency. I ſhall not compare the authority of a Maſter with that of a private Tutour; nor the reſtraints of a School with the liberties commonly allow'd at home. I forbear to inſiſt on the indulgence of Fathers, the fondneſs of Mothers, the many diverſions and frequent avocations, that generally interrupt a private Education. I have mention'd only ſuch advantages as Publick Places of Education muſt always and neceſſarily have above all private methods of Inſtruction.

There is, I am ſenſible, one very conſiderable Objection uſually made againſt a Publick Education, and that is, that it brings us acquainted with the Vices of the World; and, whilſt it improves our Underſtanding, corrupts our Manners. Were thoſe indeed, who are educated at home, always to live at home; were it expedient, or poſſible, for Gentlemen never to go abroad into the World, a private Education might perhaps be moſt eligible. But the reverſe of this is true. We muſt (the generality of us at leaſt) appear on the Stage of Life either early or late; and cannot avoid an acquaintance, ſome time or other, with the World

and

and with its Vices and Follies. The only queſtion therefore will be, when this acquaintance is moſt uſefully begun. And here, I believe, Experience will declare on our ſide. Thoſe, who have ſpent their younger Years in privacy and retirement, out of the reach and knowledge of temptation, are generally moſt ſubject to be made a prey, when, raw and unexperienc'd, they launch out into Publick Life. They are too apt to abuſe the liberty, which has been ſo long denied them: and having not ſeen enough of the miſcarriages of others, are not ſufficiently ſenſible of their own danger. This Objection therefore only proves, that Vice is too eaſily learnt every where: and all we ought to conclude from it, is, that Parents ſhould take all poſſible care to fore-warn, and fore-arm their Children againſt thoſe temptations, they are in any way of Life ſure to meet with.

What I have ſaid is ſtill farther confirm'd by the ſtrong atteſtation of Fact and Experience. How few great Men has private Education ſent out into the World? From whence have our three learned Profeſſions been ſupplied with Men of Ability and Integrity? Whence has our Senate been furniſh'd with able Stateſmen? our Kings with faithful Counſellours? our Church with learned Divines? Read over the Lives of our moſt eminent Men either in Church, or State: in the firſt Pages you will find School began, what Univerſity compleated their Education. If ſome few extraordinary Genius's have by other means made themſelves conſider-

able, 'tis mention'd, as a circumſtance of uncommon and ſingular honour to them. I believe this one School has brought forth more Men of Learning, than all the private Tutours, that ever were in the Kingdom: nor will thoſe, who are vers'd in the Annals of this ancient Foundation, think this too bold an Aſſertion.

Here then let me congratulate the happineſs both of us of this Place in particular, and of the whole Nation in general. We of this Kingdom may juſtly glory in the fame and ſplendour of our Schools and Univerſities; the largeneſs of their Endowments, the prudence of their Laws, the exactneſs of their Diſcipline. It will not, I hope, be imputed to partiality, or national prejudice, if I ſhould affirm, that there is not in any Nation in the World a more proper proviſion for the Education of Youth. In the greater part of the Seminaries abroad the Youth are train'd up in an implicit ſubmiſſion to the authority of the See of Rome. Greater care is, I am afraid, taken to blind, than inform their Underſtandings: from thence they come forth better qualified to defend Errour, than to diſcover Truth. In their Univerſities among the Reform'd Churches there are doubtleſs ſeveral learned and eminent Profeſſours: and their Lectures are very uſeful and inſtructive. But it has been generally complain'd, that there is little or no care taken of the Morals of their Students. They live in private Houſes, and are no longer under the inſpection

of

of their Maſter, than while they are attending his Lectures. But in our Univerſities we live in Societies, and are all ſubject, both to the common Rules of the Univerſity, and thoſe of the particular College we are Members of. The Morals of our Students are ſtrictly enquir'd into: and all reaſonable care is taken to prevent, and reſtrain all irregularities. For the proof of this I chooſe to give you the teſtimony of one, who has ſtudied both in our own, and in foreign Univerſities, and who is no ſmall ornament to both. (a) He aſſures us that *the general good order, that reigns in our Univerſities, appears to moſt foreigners incredible, when related, and very ſurprizing, when ſeen.* Why then ſhould we ſeek for that abroad, which here at home is offer'd to us in greater perfection? Such perſons, as are averſe to our Religion, or ill-affected to our Government, may have reaſons for educating their Children abroad. But thoſe, who are Friends to our Eſtabliſhment in Church and State, ſhould not (one would think) be deſirous of ſending them into foreign Countries, where there is not the ſame inſpection over them; and where they will be likely to imbibe ſuch Principles, as more agreeable to the Conſtitution of the Places they are bred at, than to that of their Native Country, the Scene of their future Life and Actions.

III. Having thus conſider'd the advantages of Education in general, and the particular uſefulneſs

(a) Dr Secker's Act-Sermon P. 18.

of

of Publick Education, it remains in the Third and Laſt Place to ſhew how neceſſary a learned Education is for thoſe in particular, who are to be employ'd in the work of the Miniſtry.

We have no reaſon now to expect immediate Inſpiration: the Knowledge of divine Truths, as well as others, is to be learnt by Inſtruction, and attain'd by Induſtry. And if a learned Education is at all neceſſary, it muſt be more eſpecially ſo for thoſe, who are to be wiſe not only for themſelves, but for others. If other Men live in darkneſs, themſelves alone will be the ſufferers: but thoſe committed to our charge may periſh through our inſufficiency; and we ſhall be doubly accountable both for our own ignorance, and that of the People. *If the Lights of the World be Darkneſs, how great will be that Darkneſs? if the Salt of the Earth have loſt its ſaltneſs*, what means ſhall we find to ſtop the growing corruptions of the Age?

An ordinary meaſure of Knowledge is not ſufficient for us. Common Chriſtians may be well adviſ'd to employ their time chiefly in the plain and practical parts of Scripture. But 'tis our buſineſs to explain the difficulties of Sacred Writ; to ſettle controverted points; to clear up what is doubtful, and give light to what is obſcure: 'tis our proper Profeſſion to inſtruct the ignorant; to ſatisfie the ſcrupulous; to reclaim the erring; (*a*) to *convince the gainſayer; and ſtop the Mouths of vain talkers and deceivers.*

(*a*) Tit. I. 9, 10, 11.

If

If there were Schools among the Prophets; if Religion might receive aſſiſtance from Learning, even in thoſe Ages, when Inſpiration prevail'd, there muſt be in the preſent times much greater occaſion for this aſſiſtance, when the miraculous Spirit of Interpretation is gone from us, and Difficulties in religious matters muſt in the nature of things be increas'd. Many paſſages of Scripture, which were at firſt plain and eaſy, are in length of time grown difficult and obſcure. The Learned Languages muſt be ſtudied; a competent Knowledge of Antiquity and Hiſtory muſt be acquir'd; many Authors muſt be read; long ſtudy and great application muſt be employ'd, before we can be properly qualified to underſtand and explain the Sacred Writings.

Controverſies have been multiplied without number; every Article of our Faith has been call'd in queſtion; and Religion is attack'd on every ſide. We muſt therefore ſtudy and conſider every Doctrine of the Goſpel: we muſt *take unto us the whole Armour of God*; and be ready and prepar'd, on whatever ſide we may be call'd to defend our Faith.

Infidelity is propagated with an unaccountable zeal and induſtry: every Authour is ranſack'd for exceptions, and every Topick of Objection magnified; all the engines of Subtlety and Falſhood are employ'd againſt us; and no Art of Sophiſtry left untried to deceive the ignorant and unwary. We are call'd off from what ought to be the chief part of our Duty

(the

(the teaching, and enforcing the practical Doctrines of Chriſtianity) to defend our Faith itſelf againſt the wiles of the Adverſary: we are forc'd to employ that time, which would otherwiſe be better ſpent in *feeding our Flock*, in defending them from Wolves: we are oblig'd to be, (*a*) like *Nehemiah, and his Builders*, continually on our guard; *every one, with one of his Hands to work in the Building, with the other to hold a Weapon.*

Though our Cauſe is good, yet the defence of it requires no ſmall Learning and Skill. It is an eaſy thing to miſrepreſent a Doctrine, to raiſe an Objection, or ſtart a Difficulty. But to anſwer every Objection, to guard againſt all miſrepreſentations, to ſet the Doctrines of Scripture in their true light, and give a juſt and ſatisfactory ſolution of ſuch Difficulties as may be rais'd, this is a task that will require a Man of comprehenſive Knowledge and univerſal Learning.

Our failings will be ſure to be laid hold of; there are too many, that ſeek occaſion, and rejoyce in all advantages of expoſing both us, and the Religion we profeſs. If we are illiterate, not prepar'd to anſwer an Argument, not able to give a reaſon of the Faith we pretend to teach, we bring a diſgrace both on our ſelves and our Profeſſion. Our Faith will ſuffer for the weakneſs of its defenders: and the Vulgar will think our Religion falſe, when they ſee

(*a*) Neh. IV.

the profeſs'd Teachers of it unable to maintain it's Truth.

Let us therefore endeavour to make our ſelves equal to the Task we have undertaken, and worthy of the Cauſe we are engag'd in: let our Abilites be great, as our Station is difficult, and our Work important. Let us diligently ſearch into all the Storehouſes of ancient Learning, that we may be prepar'd to detect their fallacies, and expoſe their falſe quotations. Let us *labour in the Word and Doctrine*, that we may be able to reſcue the Scripture from their miſrepreſentations: and oppoſe their vain Cavils and ſcurrilous Invectives with true Reaſoning, *and ſound Speech, that cannot be condemn'd.* Let us clothe our ſelves with all the ornaments both of Learning and Virtue: and be *burning and ſhining Lights* in this *perverſe Generation.* Thus ſhall we engage the approbation of good Men: (*a*) *and make him of the contrary part aſham'd, having no evil thing to ſay of us.* Thus ſhall we ſecure eſteem to our ſelves; adorn the Religion we profeſs; add a dignity to the Character we bear, and *make the garments of Holineſs honourable.*

But, though it is more peculiarly our Duty to defend and ſupport the Cauſe of Religion, yet is it the Duty and Intereſt of all, who hear me, to joyn with us in promoting the ſame good end. If the work of the Miniſtry is great and important, it ought to be the common care and concern of us all, that able *Labourers ſhould*

(*a*) Tit. II. 8.

be ſent forth in the Lord's Vineyard: if great Learning and eminent Abilities were never more requiſite in thoſe who preach the Goſpel, there never could be more reaſon, nor greater obligation on us to ſupport and encourage thoſe, who are to be brought up in the ſtudy of uſeful Learning and true Religion. You cannot but be ready and deſirous to communicate and perpetuate thoſe Bleſſings, you your ſelves have enjoy'd: as you are moſt intimately acquainted with the value of Learning, Virtue, and Religion, you will be moſt zealous in befriending, moſt bountiful in ſupporting all Seminaries ſacred to theſe uſes. Let it therefore be your care, that this School, famous for its Antiquity, celebrated for the Sons it hath brought forth, flouriſhing under the moſt excellent Adminiſtration, may be provided with the only advantage it now wants, proper encouragement in the Univerſities. You cannot but remember the Breaſt that you have ſuck'd, and bear a Filial affection to the Place of your Education. You cannot but retain a grateful ſenſe of the great advantages you reap'd here: and will therefore be ready to return good, from whence you receiv'd it; and will be deſirous of contributing as much to the future Proſperity of this Place, as you do to its preſent Ornament and Reputation. This is a Charity moſt noble, and moſt extenſive. It is a Benefaction to the Souls of Men: it reaches not only to the perſons, who immediately receive your Contributions, but will diffuſe it ſelf through the whole Kingdom: it will extend it ſelf

ſelf not only to the preſent Age, but will have a beneficial influence on future Generations. This is *laying a good foundation againſt the time to come*: this is ſowing good Seed in the ground, which will both produce good Fruit, and multiply and increaſe for the benefit of our Children's Children.

I need not exhort thoſe who are at preſent entruſted with the Education of Youth here, that they would be diligent and faithful in the truſt committed to their charge. But one thing (*whether in ſeaſon, or out of ſeaſon*) I muſt always inſiſt on with all earneſtneſs: that all Inſtructours of Youth would cultivate their Morals, as well as their Underſtanding; that they would not ſuffer the moſt important part of Education to be leaſt attended to; nor *the one thing needful* to be the only thing neglected. Then may theſe Places of Education be moſt fitly compar'd to the Schools of the Prophets, when Religion is taught here, as well as Learning: when thoſe, who are ſent out from hence, are (*a*) *turn'd into other Men*, and abound in the Gifts and Graces of the Holy Spirit.

Finally, Let me exhort thoſe, who are here educated, to make a proper uſe of thoſe advantages of Learning and Piety, they here enjoy. All our proviſions are in vain, if you do not contribute to make them ſucceſsful and effectual. Let it therefore be your ſtudy and endeavour, as it is your Duty, and your Intereſt, to make

(*a*) 1 Sam. X. 6.

improvements ſuitable to the care of your Inſtructours, and the reputation of your School; to juſtify and anſwer the expences of your Friends, and the reaſonable expectations of your Country. This is the time to make proviſion for your future Happineſs: on your behaviour here will in great meaſure depend the good or ill ſucceſs of your whole Lives. Be aſſur'd that (*a*) *what you ſow, that alſo you will reap.* You will either too late repent of your time here ſpent idly and unprofitably: or in the Proſperity of ſucceeding Years enjoy the laſting effects of your preſent Induſtry. And may (*b*) *the Father of Lights, from whom every good and perfect Gift cometh, proſper the work of your Hands,* and ſhower down a Bleſſing from Heaven on your Labours! May he give ſucceſs to our endeavours, and make effectual the wiſe and pious deſign of this Day's meeting! May he beſtow his choiceſt Gifts on this ancient Nurſery of Learning! may he grant that, as it has been famous in the Days of old, ſo it may continue to flouriſh to lateſt Generations! May her Sons be *the Glory of their Times,* and return back a luſtre on the Place of their Education! may they be ſhining Examples both of Piety and Learning; able, both by their Doctrine and Lives, to defend and adorn our Holy Religion!

(*a*) Gal. VI. 7. (*b*) Jam. I. 17.

F I N I S.

BOOKS Printed at the *Theatre*, and Sold by *Mary Fletcher* in the High-Street, *Oxon.*

Apollonii Pergæi Conica per Halley.
Catalogus Librorum MSS. Angliæ & Hiberniæ.
Catalogus MSS. Bibliothecæ Cottonianæ.
Gregorii Euclidis Elementorum Gr. & Lat.
Inett's Church Hiſtory 2 Voll.
Liturgia Eccleſiæ Anglicanæ in Ling. Portuag.
Apollonii Pergæi Conica per Halley.
Æſchines & Demoſthenis per Foulkes & Friend.
Cicero de Oratore.
Cicero de Inventione.
Cicero de Claris Oratoribus.
Grabii Specilegium Patrum 2 Voll.
Grotii Baptizatorum Infantium.
Euclidis Elementorum per Keil.
Phalaris Epiſtolæ Gr. & Lat. per Boyle.
Welchman in 39 Articulos Relig. Chriſtianæ.
Epicteti Enchiridion per Ivie.
Muſæ Anglicanæ 3 Voll.
Of Speaking as the Oracles of God. A Sermon preach'd before the Univerſity of Oxford by Tho. Fenton, M. A. Student of Chriſt-Church, Oxon, and Rector of Nateley-Scures in Hampſhire.

Hophni

Hophni & Phinees, ſive Impietas Sacerdotum publicæ impietatis cauſa. Concio habita in Templo B. Mariæ, à Joanne Burton C.C.C. Socius.

The Doctrine of God's Juſtice and Mercy, in Viſiting Sins and Conferring Bleſſings, upon a Nation explain'd. A Sermon preach'd before the City of Oxford on the 29th of May. Publiſh'd at the Requeſt of the Worſhipful the Mayor and Corporation, by Tipping Sylveſter, M. A. and Fellow of Pembroke College, Oxon.

Extraordinary and Particular Vows conſider'd as not neceſſary under the Moſaick, or expedient under the Chriſtian Inſtitution. A Sermon preach'd before the Univerſity of Oxford, on Sunday in the Afternoon, November the fifth, by Tipping Slveſter, M. A. and Fellow of Pembroke College, Oxon.

Piſcatio or Angling. A Poem. Written Originally in Latin by S. Ford, D.D. and inſcrib'd to Arch-Biſhop Sheldon. Tranſlated from the Muſæ Anglicanæ by Tipping Sylveſter, M.A. Fellow of Pembroke College, Oxon.

The Bleſſing of Peace. A Sermon preach'd at Sarum, by Rich. Eyre, M. A. Canon Reſidentiary of the Church of Sarum.